

[Year]

AHLUSSUNNAH WAL JA-
MAAH

AHLUSSUNNAH

[REFUTATION OF NUR ARGU- MENT OF BARAILVISM]

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A NUMBER OF BARAILVIS ARGUE THAT HOLY PROPHET WAS A NU:R . SOME CROSS LIMITS BY CLAIMING THAT HE WAS NOT A HUMAN BEING [INSAN\BASHAR] BUT BELONG TO A SPECIAL SPECIES CALLED NUR WHICH APPEARED AS A HUMAN BEING YET NEVER BECOME A HUMAN BEING. SOME BELIEVE THAT HE WAS A HUMAN BEING BUT OF VERY SPECIAL TYPE WHICH WAS MADE FROM NUR.

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THE WORD NUR MEANS LIGHT YET THIS IS JUST AN ALTERNATIVE WORD. IN THIS ARTICLE THEIR ARGUMENT FROM AL MAIDAH 14 IS DISCUSSED IN DETAIL.

BARAILVI ARGUMENT FROM AL MAIDAH 14:-

THE VERSE SAYS:-=

QAD JAA 'ACUM MINALLAHI NU:RUN VA KITA:BUM MUBI:N. 15 – AL MAIDAH.

VARIILY CAME INTO YOU FROM DEITY [**ALLAH**] NUR AND CLEAR BOOK. Barailvis argue that Va/VAU means and implies a ^{distinction} unless there is a Qarinah [Indicator]. So Nur is not Kitab. If and Kitab is Quran. So Nur is Not Quran. If not Quran then the Holy Prophet . So he is the Nur. Some further add if nur then not a human being.

ANSWER: BISMILLAHIRRAHMAANIRRAHIM. BISMILLAHIO VAL HAMDULILLAH ASSALATU VASSALAMU ALA RASULLILLAH

First PREMILINAY

HOLY PROPHET WAS A HUMAN BEING [BASHAR/INSAN] .THIS IS A ISLAMIC AXIOM.

IF NUR CONTRADICTETH HIS HUMANITY [BASHARIAH/INSANIAH] THEN HE IS NOT NUR [GHAIR NUR], IF NOT THEN HE MAY BE A NUR BUT NOT AS A BELIEF BUT AS A **PROBABLITY**.

NOTE:IF NOT NU:R THEN AFDAL MIN CUL LI AN NU:R AL HADIS

DISCUSSION:

IF by the Word NU:R 'AL CALA:M 'AN NAFISY is meant and by the Word KITA:B 'AL CALA:M 'AL LAFZ:IY is meant then the Letter [Word] VAU remains as a word of distinction since:-

1] ACCORDING to majority of SUNNIS who believe in 'AL CALA:M 'AN NAFSI:Y , AL CALA:M 'AN NAFSIY IS ETERNAL [QADI:M] and 'AL CALA:M 'AL LAFZ:IY IS H:ADIQ. There is no one among those Sunnis who believe in 'AL CALA:M 'ANNAFI:Y, that <<<<'AL CALA:M AN NAFI:Y is NOT ETERNAL.>>>> .

Majority of Majority Of Sunnis ['ASHA''IRAH AND MA:TURIDIAH] do believe that 'AL CALA:M 'AL LAFZ:IY is Not Eternal

There is a SEPERATION [MUGHAIRAH] between 'AL CALA:M 'AL LAFZ:IY [not Eternal]and CALA:M 'AN NAFIY [Eternal].So the objection **That** <<the words **KITA:B** and **Nu:r** both can not be used by Deity for Qur'a:n , **SINCE** the word /letter **Vau** between the the word **Nu:r** and **Kita:bun Mubi:n** { **Kita:bun Mubi:n** } [pronounce :**Kita:buMunin**]demands that both **Kita:b** and the **Nu:t** must be distinct from each

other>> becomes incorrect and unsound according to Majority Of ASHARITES AND MATURIDITES. Since
”<<THE ETERNAL [QADIM IS]AND IS DISTINCT AND SEPARATE FROM EACH AND EVERY H:A:DIṣ [NOT
ETERNAL/TEMPORAL>>]and << EACH AND EVERY H:a:DIṣ IS DISTINCT AND SEPARATE FROM ETER-
NAL>>”

A Minority of Majority Of Sunnis [ASHAIRAH and MATURIDIAH] how ever believe that both of the two
CALA:MS /KALA:MS id est ‘AL CALA:M ‘AL LAFZ:IY and ‘AL CALA:M ‘AN NAFSIY are Eternal [QADI:M].

Even in this case both of them are two different Attributes Of Deity. ‘Al Cala:m ‘An Nafsiy is an ESSEN-
TIAL ATTRIBUTE OF DEITY [Nounly ALL-H SUBHA:NAHU: VA TA”A:LA:] and ‘Al Cala:m ‘Al Lafz:iy is an
ACRIVE ATTRIBUTE OF DEITY [Nounly ALL-H SUBHA:NAHU: VA TA”A:LA:].The word Vau Can be used be-
tween two different Types Of Divine ATTRIBUTES say ESSENTIAL AND ACTIVE.

The Claim: AL CALA:M ‘AL LAFZIY is Active if it is Eternal.

[IF AL CALA:M ‘AL LAFZIY is ETERNAL THEN it is ACTIVE]

Proof of the claim:AL CALA:M ‘AL LAFZIY is Active if it is Eternal.

PROOF:- According to ASHARITES Of the Majority of Sunnis ACTIVE AFFIRMATIVE ATTRIBUTES are HAD-
IS. [1]

There are only SEVEN[or eight]AFFIRMATIVE ESSENTIAL ATTRIBUTES.THEY ARE AS FOLLOW:-

- 1)HAYA:H [LIFE OF DEITY]
- 2)”ILM [KNOWLEDGE/OMNISCIENCE OF DEITY]
- 3) QUDRAH [POWER/OMNIPOTENCE]
- 4)’IRA:DAH or MASHYAH [INTENTION/WILL/VOLUTION OF DEITY]
- 5)BASR [ATTRIBUTE OF CAPABILITY OFSEEING/WATCHING OF DEITY]
- 6)’SAM” [ATTRIBUTE OF CAPABILITY OFHEARING/LISTENING OF DEITY]
- 7)’AL CALA:M ‘AN NAFIY[SPEECH/DICTUM/DICTIONIS OF DEITY].

Any other affirmative Attribute of Deity is Active and Not Essential.

So if ‘AL CALA:M ‘AL LAFZ:IY is and Affirmative Attribute Of Deity then it must ACTIVE and Not Essential.

If ACTIVE then Temporal.So an ASHARITE can not claim that ‘AL CLA:M ‘AL LAFZ:IY is an ESSSENTIAL AT-
TRIBUTE since:-

1] ONLY THE ESSENTIAL AFFIRMATIVE ATTRIBUTES OF DEITY ARE ETERNAL [1] as according to them.

2] THERE ARE ONLY SEVEN AFFIRMATIVE ATTRIBUTES WHICH ARE ESSENTIAL [2] as according to them.

So if some one claims that 'AL CALA:M 'AL LAFZ:IY is Eternal then He cannot be an ASHARITE unless and other wise he has been influenced either by SALAPHITES [SALAFIS ONE OF THE MINORITIES OF 'AHLUSSUNNAH] OR MATURIDITES [MATURIDIAH ,A SUB DIVISION OF MAJORITY OF 'AHLUSSUNNAH] or both.[3]

So such a person is either BELONGS TO H:ANABALAH OR BELONGS TO MATURIDIAH. Since SALAFIS do not believe in the Eternity Of CALA:M 'AL LAFZ:IY. So they are differ on this ISSUE from H:ANA:BALAH.

IF such a person is Maturidi then he can not believe that 'AL CALA:M 'AL LAFZI:Y is ESSENTIAL AFFIRMATIVE ATTRIBUTE OF DEITY. Since Maturidiah are relatively more inclined to reason then ASHARIES and believe in only eight ESSENTIAL DIVINE ATTRIBUTES OF DEITY. SEVEN OF THEM ARE THE SAME AS STATED ABOVE. THEY ADD AN OTHER ATTRIBUTE TACVI:N. FOR CERTAIN REASONS THEY ARE GIVEN BELOW.

1] HAYA:H [LIFE OF DEITY]

2] ILM [KNOWLEDGE/OMNISCIENCE OF DEITY]

3] QUDRAH [POWER/OMNIPOTENCE]

4] IRA:DAH or MASHYAH [INTENTION/WILL/VOLUTION OF DEITY]

5] BASR [ATTRIBUTE OF CAPABILITY OF SEEING/WATCHING OF DEITY]

6] SAM'' [ATTRIBUTE OF CAPABILITY OF HEARING/LISTENING OF DEITY]

7] 'AL CALA:M 'AN NAFIY [SPEECH/DICTUM/DICTIONIS OF DEITY].

8] TAKVIN [EXISTENTIALITY, CREATIVITY, CAPABILITY TO BRING IN EXISTENCE]

Any other affirmative Attribute of Deity is Active and Not Essential.

AS CALA:M 'AL LAFZ:IY does not belong to the above CLASS of ATTRIBUTES, it is an ACTIVE ATTRIBUTE.

IF one how EVER claims THAT the ETERNITY OF CALA:M 'AL LAFZI:Y ,AND CLAIM THAT HE is MATURIDIY, he cannot believe that IT IS ESSENTIAL.[4]

THIS COMPLETES THE PROOF.

Q.E.D

Thus there is a difference between ESSENTIAL AND ACTIVE AFFIRMATIVE ATTRIBUTES OF DEITY.

Such a difference of ESSENTIALITY AND ACTIVITY of Divine Affirmative Attributes Of DEITY is SUFFICIENT for the used of the LETTER VAU/WAU[SINGLE LETTER WORD/LOFZ:] to be used between two different types of Divine Affirmative ATTRIBUTES.

So the argument falls down and declines.

The argument could only be valid if it was claimed that the word NU:R and Words KITA:BUN_[m] MUBI:N

Both are used one and same SUBJECT; Either both are used for 'AL CALA:M 'AL LAFZ:Y or both are used for 'AL CALA:M 'AN NAFSIY.

As the objection presumes that the word NU:R and the word KITA:MUN_[m]MUBI:N are used ONLY for 'AL CALA:M 'AL LAFZIY or both are used ONLY for 'AL CALA:M 'AN NAFSIY, it can be valid against a person who accepts any one of the stated above alternatives. These alternatives are mutually exclusive, BUT not **MUTUALLY EXHAUSTIVE**. Hence both alternatives cannot be true. How ever any one of them may be discarded. There are a number of possible choices and any one of them may be chosen for the word NU:R even if the words KITA:MUN_[m]MUBI:N are fixed for **'AL CALA:M 'AL LAFZIY.**

HOW EVER IF IT IS ASSUMED FOR SAKE OF AN ARGUMENT THAT BOTH OF THEM ARE ESSENTIAL ATTRIBUTES OF DEITY THERE IS NO DISPUTE AMONG MAJORITY OF SUNNIS TO USE THE WORD VAU BETWEEN ANY TWO ESSENTIAL ATTRIBUTES OF DIVINE ESSENCE ID EST DEITY NOUNLY ALL-H (SUBH:A:NAHU: VAT"A:LA:)

Until now the views of Salaphites and H:ana:balites are not discussed. The discussion was delayed , and is discussed below.

Salphits And H:anabalites:-

A large majority if<< 'AHLUSSUNNAH VAL JAMA:"AH>> is either 'ASHAIRAH or MA:TURI:DIAH. Some time their union is also called 'ASHA:'TRAH (in extended meaning/sense). But a minority of them are called 'ATHARIAH which are divided into several groups. Most well known of them are SALAPHITES [Salfiah]and H:ana:balah.

Salaphites deny 'ALCALA:M 'AN NAFSIY. But even according to them the Divine CALA:M is divided into two types. A] One That Is Associated With Divine Essence Of Deity.[5]. B] One That Is Not Associated With the Divine Essence stated above.

There is no dispute among the Stated above Majority over the division or over the types stated above. However the dispute is upon the identification of the first type ID EST One That is Associated With The Divine Essence. According to Majority Of Sunnis It Is **NAFSIY** while according to the this fraction of Minority It Is **Lafziy**.

So One can safely claim on this standard that THE WORD NU:R meanet THE TYPE A OF CALA:M stated above and the words KITA:BUM_[m]MUBI:N is used for the type B stated Above. The H:ana:balah also agree with Salaphites on the issue ,except that they differ over the Nature of type A Of Divine Cala:m stated above. But this does not disturb the stated above commentary of the verse id est << The word **NU:R** In the Verse is

used for The type A stated above, and the words **KITA:BUM[m]MUBI:N** In the Verse is used for the type B stated Above>>.[5]

NOTES:-

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1]Some Elders of AHARITES how ever believed in Eight ESSENTIAL AFFIRMATIVE ATTRIBUTES adding Q-dm TO THE LIST. Few added Existence /Esse TO THE LIST.

Some added the attributes which are appearently parts like V-JH,YAD,EYE etc.as well.

But none of them added Active Attribute to the list.They are how ever few in number.

[2]May also be called AFFIRMATIVE POSATIVE ATTRIBUTES Of Deity.

[3]How ever this requires a proof and an evidence. That is the **REQUIRMENT OF an EXPLICIT quotation which beyond any shadow of doubt **MUST SAY** that<< The PERSON X in ASHARITES believeth that 'AL CALAM 'AL LAFZ:I is Eternal or Essential or Both.**

[4]Although Majority Maturidiah believe in the Eternity of Active Attributes in a way which is different the Eternity of Essential Attributes , IT is very unlikely that that they believe that 'AL CALA:M 'AL LAFZ:IY is eternal. 'AL CALA:M 'AL LAFZ:IYIs Not Eternal even according to them. Since it is believed by **all Muturidiah**

As aAudible.If it was believed to be Eternal they would have considered it as

Inaudible. Thus Calam:m 'Al Lafz:I constitueteth a very special case,even according to Minority Of Maturidiah which believes that There is perfect similarity between the Eternity of Active Attributes and ESSENTIAL ATTRIBUTES.

For details about Maturidi view about the differences between the Eternity of Active Attributes and Essential Attributes **See SH-RH: FIQH ACBAR by MULLA 'ALI QARI: RAH:MATULLAHI 'ALAIH .**

[5]SOME SCHOLARS believe that DEITY is NUR in the Real meaning of the word Nur and Others Believe that Deity is Nur in the Rational Vertual meaning [MAJAAZ AQLI] SINCE Essence of Deity Is Zahir Bil Qudrah And Muzhir Al Gahair Bil Qudrah. They do not include Izhar and Zahur in essential Attributes of Deity. This shall be seen latter.

SECOND PREMILINAY:=

It may be argued that some Mu'tazilite believed that the word Nur and the word Kita:bun[m]Mubi:n both are used for Qur'a:n.

But Mu'tazalite did not believe in AN ETERNAL CALA:M OF DEITY whether it be CALA:M 'AL 'LAFZ:IY or CALA:M 'AN NAFSIY. So the Argument<<>> is valid against Mu'tazilah and not against 'AHLUSSUNNAH. Since Mu'tazilah believed that the word NU:R and the words KITA:BUN[M] MUBI:N both are used for the 'AL CALA:M 'AL LAFZ:IY, the only CALA:M of DEITY. But the same cannot be said for {MAJORITY OF}SUNNITES. However if it is assumed that the word Nu:r and the words Kita:bun[m]Mubi:n both are used for One and same CALA:M whether it be LAFZ:IY or NAFSIY, then the Letter Vau is not in the original meaning of distinction.

There are certain reasons to assume the probability of taking the word Vau for the Vau of Commentary/Explanation as well.

There are several verses in Qura:n where the word NU:R is used for Qur'a:n.

This negates the certainty of taking the letter Vau for a distinction between the word that precedeth it and the word which is posterior to it.

As according to the principle If certainty is lost argumentation ceaseth the argument doeth cease once for all. **['IDHA: JA:'AL 'IH:TIMA:L BAT:ALAL 'ISTAD-LA:L].** Thus the argument is invalidated and the claim becomes proofless.

THIRD Preliminary

There are certain objections on this answer. However it must be noted once for all that even the weakest Probability of this maketh the argument to cease, the necessary condition of an argument to be valid, is that it MUST be Certain. So it is immaterial whether the probability is Weak or strong. Even the weakest probability is sufficient to Annihilate the validity Of the Argument.

A NUMBER OF OBJECTIONS are made to disprove the probability and to disprove this explanation of the commentary.

But if they are supposed to be valid even then this does not prove that the word Nu:r is used for the Essence Of the Prophet Peace Be Upon Him. But if it is supposed that the Word Nu:r is used for the ESSENCE OF THE PROPHET, then it is necessary that each and every objection is true ALONG WITH OTHER NECESSARIES.

In this preliminary one must discuss the objections which may be raised against this Explanation Of the Commentary Of The Verse.

FIRST OBJECTION.

If the word Nu:r is used for 'AL CALA:M 'AL LAFZ:IY then the Word/Letter Vau cannot be used in the meaning of CALA:M 'ALAFZ:IY. Since in this case the real meaning of Vau is a<< distinctive and /And Of Distinction>> that implies that Calam 'Al lafziy is distinct from itself, Since the Words Kita:b un[m]Mubi:n is used for CALA:M 'AL LAFIY.

If the word Nu:r is used for CALA:M 'AN NAFSIY, then this implies an impossibility.

<<<< 'AL CALA:M 'AN NAFSIY is Eternal According to All the believers Of 'AL CALA:M 'AN NAFSIY. And An Eternal Can Not Come In Creations. As the Universe, Space-Time Manifold, Human Beings all are creations and creatures It is Impossible and Rationally Absurd for The Eternal 'AL CALA:M 'AN NAFSIY to COME in one of the Creations, in some of the creations or in All the creations. Further it cannot assume any Non-Eternal Nature. The Divine Expression 'AN" A:M : says that Nu:r and Kita:bun[m] Mubi:n Came among you [people]>>>>.

ANSWER: This is an incorrect objection, even incorrect according to MAJORITY OF BARAILVIS. The reasons are given below:-

1] According to majority of Barailviah Both 'AL CALA:M 'AL LAFZ:IY and 'AL CALA:M 'AN NAFSIY Are Eternal. Only a minority of Barailviah believes that 'AL CALA:M 'AL LAFZ:IY is Not Eternal. So this objection is also upon them. It is illogical, irrational AND, unreasonable to claim that CALA:M 'AL NAFSIY cannot come since it is eternal, yet Cala:m 'Al Lafz:y can come even it is eternal. Such a claim is incorrect.

Thus this objection can be made only by the minority of Barailviah, and not from Majority of Barailviah. But they can only make it if they make an objection upon the Majority Of Their Sect. Since their Majority believes that the words KITA:BUN[M] MUBI:N is used for CALA:M 'AL LAFZ:IY.

The official representative of Barailviah is the majority of Barailviah and not the minority of Barailviah. One who maketh such an objection cannot belong to the majority of Barailviah since if a person can believe that One Eternal[say 'AL CALA:M 'AL LAFZ:IY] Can Come in Created [Human] Beings, then he can not believe in the impossibility of an other Eternal[say 'AL CALA:M 'AN NAFSIY].

2] According to The founder of the sect Maul-vi Rad:a: /Raz;a:[1856-1920/21] Of Bans Baraili, United Provinces, British India [1858A.C-1947A.C], 'AL CALA:M 'AL LAFZ:I and 'AL CALA:M 'AN NAFSIY are one and the same; he declares all those who believes them as two Attributes, as in Error in a single stroke.

So if in any case he is compelled to take an Eternal ATTRIBUTE.

THE FOUNDER OF THE CULT CLAIMED THAT 'CALA:M AL LAFZ:IY and AL CALA:M 'AN NAFSIY both are ONE and SAME, AND IS ETERNAL. He did not claim that there is a Non Eternal Cala:m which is LAFZ:IY AS WELL AS NAFSIY. HE DID NOT CLAIM THAT THERE IS ONLY ONE CALA: M THAT IS NEITHER LAFZ:IY NOR NAFCIY.

Thus according to the stated above founder there is only ONE Divine CALA:M which is LAFZ:IY as well as NAFSIY This Only Divine Calaam Is Eternal. So ac-

cording to his specific belief there is No Non Eternal Divine Calaam. So this objection is upon the very founder himself, since almost and atleast the founder chose the only Cala:m either for The words Kita:bun [m] Mubi:nor for the wor Nu:r.

SINCE IF THERE IS ONLY ONE CALA:M WHICH IS LAFZ:IY AND NAFCIY THEN IT IS CERTAINLY ETERNAL.

If he taketh it for Nu:r then he cannot say:-1] that the word Nu:r is used for the Essence Of Holy Prophet [S:AL LAL LA: HU 'ALAI VA SALLAMA].2] He becometh one of the denouncer of the claim that Eternal Cannot come in [Creations] [say Human Beings.]

If he CHOSETH it for the words KITA:B UN[m]MUBI:N, then at least he becometh one of the denouncer of the claim that Eternal Cannot come in [Creations] [say Human Beings.].Even this is sufficient to shew that this objection is based on an Claim which is not accepted even by the founder of the sect.

[[So if the Words NU:R and KITABUN[m]MUBI:N in the verse mean Qur'an the the word /letter VAU means 'A DISCTINCTIVE AND'even then it Possible that the word Nu:r doeth mean AL CALA:M 'AN NAFSIY and the words KITABUN[m]MUBI:N do mean AL CALA:M 'AL LAFZ:IY.

The only objection on it is that If the word Nu:r meaneth 'AL CALA:M 'AL LAFZ:IY then THEN IT can not come in Human beings since an Eternal Cannot Come IN CREATIONS, It is Rationally Impossible.

This objection is invalid and unsound since A large nuber of Barilvis believe that 'AL CALA:M 'AL LAFZ:IY is also Eternal AND DUE TO VERY SAME REASON , they cannot take the words

KITABUN[m]MUBI:N in the meaning of 'AL CALA:M 'AL LAFZ:IY.

Even their founder cannot take these sated above words for the only Divine CALA:M which is both]]

AL CALA:M 'AL LAFZ:IY and AL CALA:M 'AL LAFZ:IY.

Now a minute minority of Barailvis can make such an objection, ie those who believe that 'AL CALA:M 'AL LAFZ:ITY is NOT ETERNAL.

But they can be responded . They shall be responded latter.

Second Objection.

As according to a number of philosophical minded Sunnis both EACH and Every ESSENTIAL AFFIRMATIVE ATTRIBUTE is Identical to DIVINE ESSENCE.

That is the reason a distinctive And cannot occur between any two Such Attiributes.

ANSWE TO THE SECOND OBJECTION.

There are several answers to this objection. They are given below.

ANSWER TO THE SECOND OBJECTION:-

According to Majority Of Asharites and Maturidites the Essential Affirmative Attributes Of the Divine Essence Are Neither Identical Nor Separate, Associated and Communicable to the Divine Essence.

So there is no problem in using a distinctive Vau between any two Essential Affirmative Attribute Of Deity. The word And Is Used For Them.

If it is accepted that AFFIRMATIVE ESSENTIAL ATTRIBUTES OF DIVINE ESSENCE are Identical to the Essence then: It must be known the true believes of those who believe in Identity among Ahlussunnah. They do not deny the Divine Attributes like Philosophers. They do not say that they are just pure negations. I.e Knowledge means Not Ignorance. Etc. They say however that Affirmative Essential Attributes Of the Essence Of Deity are Identical in Misdaq and are Not Identical in Mafhum which they consider as abstraction ['Intiza:']. Some other expressions for their ideas are as

Affirmative Essential Attributes Are Identical but the Mafhum [Concept] Of each Essential Attribute is SEPERATE. A number of other possible expressions are as follow

1] The Manashi [ORIGINATORS] Of Essential Sifa:t Are "AIN Of DHA:T and The Mafahim are Ghair Of DHA:T.

2] Manashi Of Mafahim are the S:IFAT which are Identical to the Divine Essence and the Mafahim of S:IFAT are Separate [Non Identical].

The founder Of Khaira badi sect and an extreme critic of traditional Asharism and Maturidism who neither believed in Ja'l 'AlBasi:t nor in Jazz La tajazza , and a believer in the Identity Of Essential Attributes, accepted **that If Mutacallamin means by the term La 'AIN Ya La Ghair la 'AIN Bil Mafhum and La Ghair Bil Misdaq THEN they are right. See Imtina: An Nazir [Persian work].**

So the word **AI AIN** does not mean **AIN** in Misdaq and **Ain** In Mafhum, [ABSOLUTE IDENTITY], but **Ain Only** In Misdaq. [Non Absolute Identity].

The believers of Identity do not believe in La Ain Pala Ghair, they disoute from the traditional **ASHARISM AND MATURIDISM** on the following issues.

They do not consider the Mafahim as sifat but the Mansha of each Mafhum AS Sifah.

They consider that the Mansha Of each Mafhum is Identical To the Divine Essence. But The believer Of La Ain Vala Ghair do not believe that the Divine Essence is the MANSHA of Sifat. Also the do not believe that Sifat is the Mansha of Mafhum of themselves.

The dispute between Mutazila and these Identitist Sunnis is that the former do not believe in such a way. Some of them deny openly that No Sif-h is Affirmative . They are all negative. That is Divine Omniscience means Divine Non Ignorance, Divine Power means Divine Non Weakness etc. This is negation of Sifa:t [Attributes]. Some of them term Essential Attributes as Relatives. Example. They say that the Divine Essence is Powerful and Power with reference to the Object Of Powers [Maqdur], the Divine Essence Is Knowledge and Knower with reference to Object Of Knowledge [Malum]. And so on.

But these Identitist[Of Indian Sunnis] do not believe in this RELATIVE IDENTITY OR IDENTITY OF REFERENCE(S). The Mafahim are not relative the are abstracted directly from their Manashi which are Absolutely identical TO THE Divine Essence, and does not require a terminal object as is seen in references and relations.

Any how what so ever be the explanation it is actually out of the original scope of this article.

The actual answer is that they are Not Identical in Mafhu:m/ Mafahim.

So if Cala:m Al Lafzi and Cala:m An Nafsi are both supposed to be Essential Attributes then they are not Identical In Mafahim. The word Vau is Distinctive in regard to Mafhum. This is sufficient for Vau to be Grammatical distinctive. There is no condition of distinction in regard to Masadiq as according to these Identitist. So they allow the sayings as "Allim Val Qudrah Val IradaH Val Cala:m etc." How ever these Identitists only believe in the stated above Identity of Affirmative Essential Attributes , and not of Affirmative Active Attributes. Even the Identitist who claim them selves as Maturidiah did not say that ACTIVE ATTRIBUTES OR IDENTICAL TO DIVINE ESSENCE.

So this argument that the word Vau cannot be used between Nu:r and Kitabun [m] Mubin IF THE former means AL CALA:M AN NAFSI, AND THE Latter means AL CALA:M AL LAFZIY, BECOMES INVALID.

So it is accurate and valid to use the word Vau between any two Essential Attributes Of Deity even if they are consider to be Identical To Divine Essence [**'AIN DHA:TIL**

BA:RI:'] since the Mafahim of any two Essential Attribute Of Divine Essence are distinct and different from the other. This doeth not require any indication or Qarinah. MAFHUM OF AN Essential Attribute is

Additional to the Essence not the Misdaq

How ever if it is accepted that AL CALA:M 'AL LAFZ:IY is An Active ATTRIBUTE and Al CALA:M 'AN NAFSI is ESSENTIAL ATTRIBUTE then the word Vau can be used between an ACTIVE Attribute and an Essential ATTRIBUTE

Further they shall face a lot of problem in a number of Quranic Verses and Expressions. FOR EXAMPLE

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1] IN THE VERSE DHALICAL KITA:BU LA RAIBAFIH....(BAQARAH 2

) In this case the meaning of the verse shall become :

‘.... DHA LI CALLAHU LA RABAFIH’ THIS IS AN INTERPOLATION IN THE DIVINE MEANING. NAUDHUBILLAH.

2)’INNA: ‘ANZALNA:HU QUR’A:NAN “ARABIYAN.... YUSUF -2.

In trhis case the meaning of Verse shall become ‘ INNA ANZALNAHU ALLAHA” NA”UDHUBILLAH.

3) AAL H:AMDU LILLAHI ANZALA “ALA: “ABDIHIL KITA:B (AL C-HF) VERSE ONE SHALL BECOME “.... ANZALA ALA ABDIHILLAHA....” NAUDHU BILLAH

4)MA ANZALNA ALAICAL QUR’A:NA LI TASHQA: (T:A:HAA:, 2).

The meaning of the verse shall become ALAICAL LLAH LI TASHQA” Naudhubillah

5] FI HA DHAL QURAN.... ‘[17-89] ahall mean ... FI HA DHALLAH ... , NAUDHUBILLAH.

Similarly a number of verses shews that even in the case of IDENTITY OF CALAM WITH THE DIVINE ESSENCE AND DIVINE SELF THE DIFFERENCE IN THE MEANING DOETH EXIST AND THIS IS SUFFICIENT FOR THE VALIDITY OF THE WORD VAU. We have shewn a number of impossible meanings in the case which must yield if the argument is assumed to be correct.

BELIEF Of Maulva Rada Of Baraili:-

It must be noted that Maulivi Raza Of Bans Baraili was not an Identitist and believed that the Sifa:t are QA:’IM with the Essence [QAIM BIDH DHA:T (1)]. QIA:M=SUSTAINMENT, QAIM=One That is sustained [Associated] in/with the Essence. In this case there is no problem that the word Vau can be used for any two Attributes if both are in sustainment / association with the Divine Essence.

(1)The word *with* may appear to be non grammatical in English [see the expression **Sustained With** instead of **Sustained In**] yet It is what the sense is of the Arabic Expression is.To translate as Sustained in the Essence is a distertion of the Principle Arabic Expres-

sion which is conveyed by the term Qaim Fidh Dha:t. And this is not so since the Arabic Expression meaneth **BIDH DHATIL BARI**

THIRD OBJECTION

COMMENTATORS DID not discusse where the word Nur is used for Lafzi or Nafsi but only have discussed about QURAN.

ANSWER. ACCORDING TO MAJORITY OF SUNNIS QURAN IS OF TWO TYPE. A] LAFZI. B] NAFCIY [NAFSIY]. THERE IS NO THIRD TYPE.

NOW IF THEY HAVE USED THE WORD QURAN THEN THERE ARE THE FOLLOWING LOGICAL POSIBILITIES.

A] THEY HAVE USED THE WORD FOR ALCALAAM AL LAFZI.

B] THEY HAVE USED THE WORD FOR AL CALAAM AN NAFCIY.

C] NON OF THEM.

D] BOTH OF THEM.

E] AN UNION OF THEM.

OPTION D IS OUT OF QUESTION. SO THIS OPTION IS DISCARDED.

AS MAJORITY OF SUNNIS BELIEVE THAT CALAAM AL LAFZI IS HADIS AND CALAAM AN NAFCIY IS QADIM THERE IS INTRINSIC ABSURDITY OF A UNION OF HADIS AND QADIM.[HADIS AND QADIM CANNOT UNITE SINCE IT IS INTRINSICALLY ABSURD]. IF IT IS ASSUMED THAT BOTH ARE ETERNAL , THEN THERE IS NO UNIONN OF ANY TWO ETERNAL DIVINE ATTRIBUTES. IF SOME ONE CLAIMS SO THEN THIS UNION MUST ALSO BE ETERNAL AND AN ETERNAL IS EITHER THE DIVINE ESSENCE OR AN ATTRIBUTE OF DIVINE ESSENCE SO THE VERY UNION OF THESE TWO ATTRIBUTES OF DIVINE ESSENCE BECOMES AN ETERNAL ATTRIBUTE OF THE DIVINE ESSENCE. BUT IT REQUIRES CITATIONS AND QUOTATIONS FROM IMAMS OF SUNNIS, OTHER WISE THIS CLAIM IS NOT ACCEPTABLE. SO THE CLAIMOF UNION IS DISCARDED AND IS INVALID. IF THE OPTION C IS ACCEPTED THEN IT IS A GENERAL WORD FOR BOTH OF THEM. IN THIS CASE ONE HA TO DECIDE WHETHER THE WORD IS USED FOR ALCALAAM AL LAFZI OR AL CALAAM AN NAFSI. IF IT IS CLAIMED THAT IT IS USED FOR BOTH OF THEM SIMULTANIOUSLY THEN IT IS A WEAK CLAIM.

THUS THE ONLY POSSIBLE OPTIONS ARE A AND B. SO IT IS CERTAIN THAT ONE WHO HAVE USED THE WORD QURAN IN THE COMMENTARY HAS USED FOR ANY ONE OF THEM. IF MORE THEN ONE TIME THEN ONE HAVE TO DECIDE EACH TIME.

AS MUTAZILAS DO NOT BELIEVED IN CALAAM AN NAFCIY, THEY WERE COMPELLED TO TAKE VAU AS TAFSIRY.

BUT SUNNIS WHO TAKE THE WORD KITAB IN THE VERSE FOR QURAN AND THE WORD NUR FOR QURAN CAN NOT TAKE CALAAM AN NAFCIY AT BOTH PLACES, OR CALAAM AL LAFZIY AT BOTH PLACES IF VAU IS FOR DISTINCTION.

SO IF THEY HAVE NOT USED WORD AL CALAM AL LAFZI OR AL CALAAM AN NAFCIY IT IS INCONTESTABLE THAT THEY MEANT ONE OF THEM AT ONE PLACE AND OTHER OF THEM AT THE NEXT PLACE OR VICE VERSA.

THERE IS NO OTHER POSSIBILITY BESIDE STATED ABOVE. IMPOSSIBILITY OF ANY OTHER POSSIBILITY IS A DEFINITE PROOF.

FORTH OBJECTION.

QURAN IS NOT NUR BUT THE PROPHET IS THE NUR.

ANSWER. THIS IS AN ABSURD CLAIM THAT QURAN IS NOT NUR. THERE ARE SEVERAL VERSES IN QURAN WHICH DO STATE THAT QURAN IS NUR. THE CLAIM THAT QURAN IS NOT NUR IS OBVIOUSLY AND EVIDENTLY WRONG AND INCORRECT HENCE IT IS INCONSIDERABLE ONLY AN INSouciant EXTREMIST CAN SAY SUCH A THING. THERE IS NO SUSCEPTIBILITY OF THIS SORT OF CLAIM . HENCE IT NEED NOT TO BE RESPONDED IN GREAT DETAIL.

FORTH PRIMILINARY

The word NU:R meaneth MUZ:HIR LI GHAIIRIHI AND Z.A:HIR BI NAFSIHI . So any thing that POSESSETH TO ADITIONAL AT-TRIBUTE (1) 'IZ:HA:R LI GHAIIRIHI (2) Z:-HU:R BI NAFSIHI: is called a NU:R in 'ARABIC.

It may not be physical visibility . One that guide to the true or correct path is also a light.

As according to great SUNNI IMAM T:ABRI: the commentary and the meaning of the verse ['AL MAIDAH -14] is as follow:-

BIN NU:RI MUHAMMAD S:ALLALLA:HU “ALAIHI VA VA ‘A:LIHI: VASALLAM

**‘LLADHI ‘-NA:RA ‘ALLAH BIHIL HAQQ VA AZ:HAR BIHI: ‘-L ‘ISLA:M VA M-HQ
BIHI SH-SHIRC FAHUVA NU:R LIMAN ‘-ST-NA:R B IHI [T-BRI-ALMA:IDAH 14]**

So a human being doeth not cease to be a human being if these two additional attributes are bestowed to him , which are not bestowed to other human beings.

FURTHER EXPLANATION

The literal /Real /Primary meaning of the word Nu:r is Muzhir li Ghairihi Va Zahir Binafsihi.

This means any thing with thw two attributes/qualities 1] Zahu:r 2] Izha:r is called Nur whether it is a Matter or it is Matterial or any other type of Subsatance.If the Essence of any human Being is associated with these two Attributes the Human Essence can be termed as Light.

The Addition of these two Attributes Can Not Exclude any Human Essence from the domain of Human Beings [Insa:n/ Bashar]. Thus if the word Nu:r means any Thing whether **Essence or Attribute which** is **Muz:hir Li Ghairihi Va Z:a:hir Bi Nafsihi then** the Essence Of any human being does not cease to be the Essence of the human being if DEITY Bestowes these two attributes stated above to a human Essence.

Similarly the SIMILARITY/LIKENESS of a human Essence doesnot Cease to be from an other Human Essence just because of these to Additional Attributes.

If it is insisted that some of the similirality is lost and if this is accepted just for an argument then if is the case that the Principle Similarity is preserved and conserved.It is not lost. But Holy Prophet doeth not cease to be A human being and doeth not become some being which is beyond human being by the addition of these to stated above attributes , then he continues to be a Human being and His Similarity stated above also continues and none of them ceaseth in any meaning or sense of the word TO CEASE.

So if a Barailvi argues that The Essence Of the Holy Prophet is (a) Nu:r , then he cannot claim that the said Nu:r is a Non Matterial Substance with these two Additional Attributes.At best he can claimthat any thing OR ANY SUP-POSITUM OR ANY ESSENCE OR ANY SUBSTANCE OR ANY NATURE [whether an Hu-

man being or an animal being or a plant being or a material being or a spiritual being or a piece of mud or clay or a portion of liquid or a star or a planet what so ever] has only two Attributes stated above then it is a Nu:r.

So if the Holy Prophet or His Essence Is Nu:r then:—a)

He doeth not cease to be a human being.

b)He doeth not cease to be in likeness of other human being.

It may be noted that the Essence of Holy Prophet is Identical to the Holy Prophet, and Identical to the very self Of the Holy Prophet since the Essence of every Person is identical to the Person and Identical to the Self of the person.[A suppsitum may be defined as an Essence with Its All Essential Attributes, not mere Essence] . Also it may be noted that that the words in the square brackets' is just an explanation and not a disgrace,]

Thus it is clear that if Holy Prophet is Nu:r then he does not cease to be a Human Being ['in-sa:n/Bashar] and also **does not cease** to be in **likehood/likeness** of other **human beings** , and **does not cease to** be Similar to other human beings WHO do lack these two Attributes.

So Nur is not some thing which is beyond human beings and has become a human being with out ceasing to be the nu:r, but the very human being it self. Since the word Nu:r can be used for any thing of any Nau'' which possess these two Attributes as stated above.

Actually to claim that Nu:r is an Immeterial Substance can be trace back to the Dogma Of Saikh AL Ashraq AND Majus.

Arabic concept of Nu:r is some what different from them.

So if the word **Nu:r** means any thing that is phiscal light AND NOT A HUMAN BEING THEN in this meaning Holy Prophet is CERTAINLT Not Nu:r . But If It means any thing whether a human Essence or ANY THING ELSE which has only these two additional properties then Holy Prophet may be termed as Nu:r.It is not necessary that the word Nu:r means one that is Muz:hir for physical bodies and is Z:ahir as a physical body.

In physical meaning the addition of just two non essential Attributes neither implies RITHTOUSNESS or WRONGNESS of the person. How ever in some non physical meaning it may be applied to ONLY lightous persons and essences.

IN WHAT MEANING SOME ANCIENT COMMENTATORS CALLED HOLY PROPHET SALLALAHU ALAIHI VA SALLAMA AS NU:R

Holy prophet exposed the TRUTH, THE TRUTH OF THE TRUE RELIGION, LAWS OF DEITY, SPEECH OF DEITY, VAH:Y etc. so He was termed as NU:R which neither contradicteth His Hu-

manity and Of His Essence nor contradicteth his Similarity and likeness to other Human Beings and Human Essences. For an example one may quote 'I-MAM T-BRI:.

The same is true for those Commentaries which use the word NU:R for the Essence Of HOLY PROPHET Peace be Upon Him.

Note. It may please be noted that some scholars have ascribed a Non Existent Attribute which is negation of Heat or Hotness, in order to exclude Fire from the definition of Nur. If Nur is heatless then even the Body Heat of a Person is sufficient to exclude a person from the definition of the word Nur. How ever it may also be said that the body heat of a person can not exclude since it is too low to be considered. Heat of sun rays and fire may be considered but not the body heat of a human being. VALLAHU ALAM.

FIFTH PRIMILINARY

There are several other possible options for the word NU:R like ISLAM, VAH:Y GHAIIR MATLU:, H:ICMAH , HIDAYAH, NABVAH, HAQQ [TRUTH OR REALITY]. If some of them are less probable even then an argument is ceased to be if a probability exist SINCE THE NECESSARY CONDITION for an argumentation is CERTAINTY AND CIRCUMSTANCE.

IZ:A JAA'A 'HTIMAL BATALAL 'IHTIMAL.

CONCLUSION:-

NU:R ARGUMENT OF BARAILVIS IS INVALID AND INCORRECT.

SIXTH Preliminary

Literal meaning of the word Nur is neither Human being Nor Prophet, and additionally not essence.

So it requires a proof that the word nur is used for the Holy Prophet Peace Be Upon Him. Uptill now all the traditions and Hadis provided are weak , and belong to mutashbihat.

There are two fold problems.

A] First weak traditions can not be used in the domain of beliefs.

B] Mutashabihat even if are sahih or even a verse of Quran can to be used for argumentations. They can only be interpreted as according to Zaruriat ad din [Islamic Axioms] and muhcamat ect.

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So the traditions that the holy prophet was created from the nur of deity belongs to the set of mutashabihat and cannot be used in arguments and argumentations.

A FABRICATION

IN ORDER TO DECIEVE TRUE AHLUSSUNNAH SOME MISCHIEVEOUS MIND FABRICATED A FALSE WORK KNOWN AS AL JUZ AL MAFQUD WHICH WAS PROVED AS A FORGERY BY EMINENT SCHOLARS . Actually this was done to reinvigorate the weak traditions which informs that Holy Prophet was created from Nur., This work provided false chain of reporters, which is now proved as a fabrication and forgery .

One may see these research works . to reproduce them is beyond the scope of this work.

SEVENTH PRIMILINARY.

It must be noted that some commentators of AlQuran[for example see [Jalalain](#)] have opined that the word Nur is used for the Holy Prophet but they do not believe in the certainty of this view but believe as a probable preference over other possible options. But non of then deny the HUMINITY, MANHOOD ,SIMILARITY OF HOLY PROPHET AND HIS ESSENCE. So one may not be misguided if he ever find some Commentators accepting this word for Holy Prophet. An Example pof ImAM tabri is given. See above.

EIGHT PRIMILINARY

One can not be Excluded from AHLUSSUNNAH WAL JAMAAH if he did not believe that Holy Prophet was not Nur or the word Nur in this verse is not used for Holy Prophet. There is no disgrace in this view , no blasphemy, no apostasy ,no heresy and no heterodoxy.

Actually it is a heterodoxy and a heresy to make FARU USUL or USUL FARU.

So this is the reason that these commentators are not excluded from AHLUSSUNNAH ,BUT the PRESENT STUNCH believers of Nur are sinse they make FARU AS USUL. This is the essence of KHARJIAH, Who were first in all sects and cults who strasmuted FARU IN USL, and began to declare who disputed them as CAFIR. NAUDHUBILLAH.

Books of Barailvism

**1] SUBHAANUSSUBUHH BY MAULVI RAZA OF BANS BARAILI UNITED PRIV-
INCES INDIA**

**2] VASAYA SHARIF BY MAULVI RAZA OF BANS BARAILI UNITED PRIVINCES
INDIA**

3] MALFUZAT BY MAULVI RAZA OF BANS BARAILI UNITED PRIVINCES INDIA

**4] ‘-NBA AL MUSTAFA BY MAULVI RAZA OF BANS BARAILI UNITED PRIVINC-
ES INDIA**

**5] AL AMAN WAL ULA BY MAULVI RAZA OF BANS BARAILI UNITED PRIVINC-
ES INDIA**

**6]CANZ AL IMAN AND AL KHAZAAIN AL IRFAN BY MAULVI RAZA OF BANS
BARAILI AND MAULVI NAIMUDDIN MURADABADI UNITED PRIVINCES INDIA**

7] ADDAULATUL MAKKIAH BY MAULAVI RAZA OF BARAILI.

BOOKS OF AHLUSSUNNAH

SHARRAH AQAAID BY IMAM SAD UDDIN TAFTAZANI RAHMATULLAH ALAIH

NABRAS BY ALLAMAH ABDUL AZIZ PERHARVI AND NOTES BY ALLAMAH BARKHURDAR RAHMATULLAH ALAIHUMA

SHARAH MUVAQQIF

FIQ AKBAR [ASCRIBED TO IMAM ABU HANIFAH RAHMATULLAH ALAIH YET THIS ASCRIPTION IS DOUBT FUL YET THE ASCRIBED ARTICLES OF FAITH ARE CORRECT EVEN IF THE ASCRIPTION IS DOUBTFUL]

SHARAH FIQH AL AKBAR BY MULLA ALI QARI RAHMATULLAH ALAIH

AQAID TAHAVI IMAM TAHAVI RAHMATULLAH ALAIH

AQIDAH OF IMAM IBN ATTAIMIAH RAHMATULLAH ALAIH

AL KHIALI ,ISAGHOJI ,SHARAH TAHZIB,QUTBI, MULLA JALAL etc.

SEE TAFASIR OF SUNNIS FOR DIFFERENT OPINIONS ABOUT THE VERSE.

1] BAGHVI, 2]BAIDAVI, 3]TABRI, 4] IBN ATHIR, 5] IBN CATHIR, 6] TAFSIR CABIR OF IMAM RAZI,7]FATHULQADIR, 8] RUH AL MAANA,9] IBN AL ATIAH,10] JALALAIN, 11] KHAZIN,12}Q-RTABI

IT MUST BE NOTED IN THESE TAFASIR THAT VARIETY OF OPENIONS INCLUDING THE OPENION THAT NUR IS FOR [THE ESSENCE OF] PROPHET SAVS DOES MAKE IT A MATTER OF PROBABLE PREFERENCE AND NOT AN ARTICLE OF FAITH.

Note The word DEITY is Used instead of the word GOD since this latter word is often misused by atheist and makes disgracing statements.

A NUMBER OF ERRORS IN SPELLING MAY BE FOUND DUE TO TYPING PROBLEM. AS THIS IS A PROTO TYPE DOCUMENT. ALTHOUGH SLIGHTLY IMPROVED FROM THE FIRST PROTOTYPE ARTICLES IT IS STILL A PROTOP- TYPE ARTICLE. YET IT IS SLIGHTLY IMPROVED WE DO APOLOGY FOR GRAMMATICAL AND SPELLING ERRORS. WE MAY GET RID OF THEM IN SOME ADVANCE VERSION OF THIS ARTICLE.

SUB HANALLAH VA BI HAMDIHI

SUB HANALLAHIL AZIM

